

# *The Brooklyn Jewish Center Review*

**DR. LEVINTHAL ANSWERS  
CLERGYMEN'S OBJECTIONS TO  
THE THIRD TERM**

**MANY LEADERS-NO LEADERSHIP**

**JUDAH HALEVI-ON THE 800th  
ANNIVERSARY OF HIS BIRTH**

**JEWISH PIONEERS OF  
OPHTHALMOLOGY**

**ANDRÉ MAUROIS AND HIS  
FATHER**

**JEWISH EVENTS REVIEWED**

**OCTOBER**

**1940**



Emil N. Baar

## Remember His Name!

Remember the name—EMIL N. BAAR—He's the Candidate of the Republican Party for Borough President of Brooklyn. His history is simple—like so many other men who came up the hard way. Born 49 years ago, he came to this country when two years old, with poor, immigrant parents. Schooled at Boys' High School in Brooklyn, he went to Columbia and, after working as waiter, shoe-store salesman, night school teacher, tutor and at odd jobs, attained his Law Degree in 1915. Since then he has been an active and outstanding member of the Bar, and today is a member of the firm of Baar, Bennett & Fullen. 1917-18 saw him in France with the A.E.F. as a "doughboy." Since then he rose to be County Commander of the Legion.

He found time, in the midst of a busy law practice, to become a director of Federation of Jewish Charities, Trustee of Union Temple, Director of the Jewish Hospital, and Trustee of Boys' Welcome Hall, one of the oldest boys' clubs in Brooklyn. He is a member of B. P. O. E. No. 22, Anthon Lodge No. 769, F. & A. M., and Kismet Temple.

Let's not turn any clocks back. Let's keep on getting all the good things we can out of life in Brooklyn for ourselves and our children, by electing

**EMIL N. BAAR  
AS BOROUGH PRESIDENT OF BROOKLYN**

*This advertisement contributed by Saul S. Abelov and friends of Sidney Rosenberg Post American Legion*

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# BROOKLYN JEWISH CENTER REVIEW

Vol. XXII

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No. 7

## WHAT THE DRAFT MEANS

**T**HIS week marks an epoch-making event in America—the selective service draft starts. A portion of the seventeen million men between twenty-one and thirty-six who registered for military service are being called. This event will challenge the admiration of succeeding generations and will become, as the years advance, more and more historic.

The selective service plan is the conspicuous external evidence of the nation's effort. It makes America's mind more articulate, its thought more strikingly translatable and its present opinions more readily intelligible. America's program calls for more than that. From the nadir of unpreparedness America must rise to the zenith of preparedness. She is engaged in national defense on a hemispheric scale. She is concentrating every energy of heart and head and hand on being impregnable on land, on sea, and in the air. With calm realism, with patient indomitableness, she is proceeding to make herself an invincible fighting power—but in the spirit of peace and for the purpose of assuring peace.

No studied oratory or labored argument is necessary to justify this unprecedented activity. The results of unpreparedness are all too tragically demonstrated. The mutilated and wrecked countries testify. The spoiled and plundered nations, the crushed and enslaved races, testify. "A tyrant without fear, faith or mercy" is now holding unprepared nations like captives in confinement. Every unprepared democracy has become "the spectator of its own tragedy rather than the hero of its own destiny."

No sane or civilized person will charge that gullible America is beguiled by propaganda into participation in foreign wars. This country does not desire war, and the draft does not signify entrance into any

war. It became clear long ago that the antagonism between democracy and dictatorship was not imagined. It is clear now that antagonism between America and dictatorship is not theoretical. America is fast becoming the special object of taunts and revilings. With cynical effrontery by the dictators we are being challenged in our peace and happiness.

The candid recognition by America of the necessity of force brings to the conflict for freedom a new physiognomy and character. It will stimulate into new activity despondent nations, give them fresh strength, shape and nourish new actions and dreams of neutrals—give to all mankind a new message of hope, a new goal.

In the dire crisis which America is facing in a changing world, she needs above all two things: A united peo-

ple, and wise, courageous and honest leadership.

Since modern warfare does not distinguish between combatants and civilians the whole American people must become spokesmen for human freedom. We all must fulfill Bergson's imperative: "Act as men of thought, think as men of action."

Under our Constitution and form of government, our leaders, together with the American people, must evolve a new interpretation of democratic values and disciplines, of present-day social, intellectual and political issues. As Theodore Roosevelt so well said:

"In order to succeed we need leaders of inspired idealism, leaders to whom are granted great visions, who dream greatly and strive to make their dreams come true; who can kindle the people with the fire from their own burning souls."

—LOUIS J. GRIBETZ

## TO MAKE THE LIFE OF THE AMERICAN JEW RICHER

**T**HE Jewish community of Brooklyn for the last several years has had a special problem which has been a reality despite the fact that probably the majority of the community has been ignorant of its existence.

Brooklyn College has a student body which numbers about ten thousand. Of this student population about eight thousand are Jewish. The boys and girls come from every type of home in the community, rich and poor, advantaged and disadvantaged. And all of these children are in the most impressionable of their formative years and are ripe for any influence which can be brought to bear upon their development.

It has unfortunately been true, that until just now there has been no Jewish influence on the campus of Brooklyn College which can create a mold to form the mental and social de-

velopment of the Jewish students. Lacking such influence they quite naturally affiliated themselves, to some degree, with the organizations which were ready at hand and which at the same time, were neither beneficial to the individual student nor helpful to the life and values of the entire community.

We may point to one example. It has been alleged freely by those not notable for their friendship to the Jewish people that Brooklyn College is a communistic institution and that in the forefront of the movement there are the Jewish students. Like all charges and statements of this kind, there is a grain of truth in a large mass of untruth. The entire number of communist students at Brooklyn College is ridiculously small, and among this small number the average in the various racial groups is equal, with no preponderance in the case of

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Joseph M. Schwartz, President Emanuel Greenberg & Hyman Aaron, Vice Presidents Moses Ginsberg, Treas. Max Herzfeld, Sec. Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

the Jewish students. But the few Jewish students who are leaders of the movement on the campus are vocal, and aggressive, and their volatility is charged to the entire Jewish student body. What, therefore, in the last analysis, is the personal, political and economic philosophy of a small group, has in the public mind been enlarged to the proportions of a Jewish characteristic and a Jewish identification.

The foregoing is one phase of the problem. On the other side of the ledger there is of course, the fact that no influence was brought to bear on the student body either to continue Jewish influence where it had been begun in early youth or to establish it in those unfortunate cases where such influence had been felt to no, or little, degree, before. It was to fill this need that a Hillel Foundation was recently established at Brooklyn College.

Hillel is one of the major subdivisions of the Bnai Brith. Its purpose is to do on the campus what the parent organization does in the country at large; that is, to teach and to implement the teaching—that the American life of the American Jew can be made richer, fuller, more valuable, and at the same time more American, by an understanding and practice of Jewish ideals. It is the special function of Hillel to perform this service on American college campuses. Thirty-two such foundations now exist in the American college world. And wherever they are, the chapters have the universal commendation of all educators and leaders of youth.

The installation of the Brooklyn College Chapter has been made possible by the generosity of a few individuals in our community acting in concert with the four Bnai Brith lodges in this district. Dr. Leon Sacher and Dr. Isaac Rabinowitz are respectively the director and assistant director, and preside over ample clubrooms, adequately equipped. Meetings are held which are participated in not only by Jewish students, but by Protestant and Catholic as well. It is an interesting citation of the possibilities inherent in the Foundation for the welfare of the entire community that the Newman Club (representative of the Catholic student body) will, in the future, hold its monthly meetings at the Hillel Foundation. An inter-faith committee has been formed

## JUST BETWEEN OURSELVES—

*An Intimate Chat Between Rabbi and Reader*

"ביננו לך עזני"

**I**T is rather a delicate subject that I want to discuss with you in this intimate chat. I am a firm believer in the principle that ministers of religion should take no active part in partisan politics, and in all the years of my ministry I have tried to follow that principle. The rabbi or minister should endeavor to emphasize the high ethical principles that should guide all political effort, and can well afford to leave to the laity the choice of men they feel will best represent them.

In this present national campaign, we Americans are fortunate in that the presidential candidates of both major political parties are men of high character and ideals and represent the finest in American manhood. True, each of these men stands for certain definite views as to domestic and foreign policy, and it is for the individual citizen to be the judge as to whom he or she would desire to entrust the future welfare of our country. And I set my faith in the judgment of the majority, confident that whatever the decision of the majority will be, such decision will be wholeheartedly accepted by all the people of this land.

There is, however, one issue in this campaign that many people claim transcends partisanship. In fact, many say that it is an ethical, even religious, issue. I refer to the question of the "Third Term." Recently, I received a letter from a prominent clergyman, the Rev. Dr. Norman Vincent Peale, of the Marble Collegiate Church in New York, a letter which

must have been sent to many clergymen, emphasizing that very thought. Says Dr. Peale in this letter: "Ministers are not to engage in partisan politics . . . We are dealing with a principle involving something far more fundamental than partisanship." Again, to quote him: "As ministers of the church we are vitally concerned with the present decision regarding the maintenance of the ancient third term principle." And he endeavors to convince the reader that "no man or men should take a stand against a basic tradition of our democracy."

Now, I can very well understand such an attitude, though I personally do not agree with it, and would have had greater respect for this opinion, were it not for one very revealing fact. Accompanying this letter was literature that was not at all concerned with the ethical or religious implications of the third term, but instead was concerned with the regular, ordinary campaign arguments, arguments of a political, partisan nature.

But disregarding this political *fau**pas*, which reflects on or blemishes the professed purpose presented by this clergyman, I do want to revert to the principle he invoked, and to ask: "Has religion any authoritative opinion to offer us that may guide us in our action with respect to such a tradition?"

I ask this question in particular because in one of the circulars enclosed were opinions expressed by a Catholic priest, by a Methodist Episcopal minister, and by a Jewish lay-

*Continued on next page*

which includes representatives among the three faiths. The value of this cannot be overestimated. Thus young men and women while at the college, and even after their graduation, will act as emissaries to their people to teach the doctrines of good will among men and of mutual respect and gracious understanding.

William I. Siegel

### Members of the Editorial Board for the Review

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William I. Siegel

man (the president of the Union of Orthodox Jewish Congregations of America)—all appealing in behalf of the alleged tradition against a third term for a President.

Religion is by its very nature a respecter of tradition. That is true of all religions. I need hardly say that this is particularly true of Judaism. The Jewish religion, basing its regulations on Law and defining our actions on legal principles, must naturally lean on tradition. "What did our ancestors say or do with reference to this problem?" "What is the decision of the masters of the previous generations on this mooted question?" Such would be the attitude of our religious leaders in searching for an answer to perplexing problems or issues. *Kol Torah Sh'en Loh Beth Av, Einoh Torah*,—"Any Torah, or teaching, that does not rest on tradition, is not Torah or valid teaching!" Such is the strong pronouncement of the Talmud, which exemplifies the force that tradition plays in Jewish religious life. So great is the reverence for tradition that the proverbial saying arose, *Minhag Mevatel Halacha*, "Custom breaks or supersedes even Law."

And yet, it is in their complete conception and application of tradition that we find revealed the unique genius of the ancient Rabbis, their liberal and forward-looking attitude. Tradition, they explain, must rule and must be followed in *ordinary* times. They add, however, that in *extraordinary* times, when the tradition would be a hindrance instead of a help in life, the tradition *may be*, and *should be* set aside, so that life might not be stifled or crushed by that very instrument—tradition—which should be its source of vitality and strength.

The Jewish Rabbis, whose whole attitude was one of greatest reverence for tradition, possessed that statesmanlike vision to appreciate the limitations of tradition, and thus developed the principle of *Horaat Shaah*—"emergency decisions"—that are in the nature of special dispensations which in effect nullify or suspend the traditions temporarily. These emergency decisions are not to be taken as precedents for new traditions to be implicitly followed. They are emergency actions, brought about by emergencies in life that require the temporary subordination of even hallowed traditions. The Talmud records

many such *Hora'oth Sha-ah*: "emergency decisions," which in effect suspend accepted traditions — *She-ha-shaah Tzericha Lekach*, "because the hour demands such action." (cf. Yoma 69a; Yevamoth 90b; Zevachim 108b, 119b; Horayoth 6a.)

The greatest Rabbinic authority since the close of the Talmud, Maimonides, discusses this principle at length, and with all his Jewish reverence for traditional usage and practice, shows a remarkable understanding and appreciation of the need, under emergency conditions, for "emergency decisions" which would set aside, and temporarily nullify a traditional practice (*Yosode Ha-Torah* ch. 9.) Tradition is valuable and essential, but it does not constitute finality. Tradition was made for man, not man for tradition.

And the Rabbis find support for their development of this principle in the very words of Scripture: "It is a time to do for the Lord; they have made void Thy Law" (Psalm 119. 126). When the forces of evil have made void God's law, then it is a time to do things for God, even if such action would temporarily, and for the moment, make void a sacred law or tradition. The great Biblical commentator, Rashi, interprets these words of the Psalms to mean just this: "At times you may have to transgress a precept of Torah in order to make a stronger fence and protection for the people."

Now, applying this analysis of the place that tradition should hold in life to the present issue of the tradition of the third term, I think that it is al-

together inappropriate to say categorically that "No man or men should take a stand against a basic tradition of our democracy."

It is quite obvious that America is living today in a time of extreme emergency. And because of the emergency we may properly recognize the need for an applicability of the principle of *Horaat Sha-ah*, "emergency action," which would, for the time being, set aside the tradition referred to in this campaign.

I believe that there are enough issues upon which the voters can base their decision without resting it on the issue of the third term. There are the economic issues, the New Deal, the question of defense, the foreign policies, and many other issues upon which there are fundamental differences between the candidates of the Democratic and Republican parties. It is upon these issues principally that the election should be decided. All of us, Republicans and Democrats, ought to be willing to carry on the campaign on these debatable and very serious issues, and not to feel that we are compelled to adhere to the third term tradition. The recognition of the existence of an emergency would warrant or compel a departure from such tradition. It would not be the wanton breaking of a tradition, but only an *Horaat-Sha-ah*, an emergency action, to preserve a greater tradition — the tradition of Liberty and Democracy.

### WORDS FOR OUR TIMES

Justice consists not in being neutral between right and wrong, but in finding out the right and upholding it, wherever found, against the wrong.

There is just one way in which to meet the upholders of the doctrine that might makes right. To do so we must prove that right will make might, by backing right with might.

Unjust war is to be abhorred; but woe to the nation that does not make ready to hold its own in time of need against all who would harm it.

We cannot sit huddled within our own borders and avow ourselves

merely an assemblage of well-to-do hucksters who care nothing for what happens beyond.

Alike for the nation and the individual, the one indispensable requisite is character—character that does and dares as well as endures, character that is active in the performance of virtue no less than firm in the refusal to do aught that is vicious or degraded.

Americanism is a question of principle, of purpose, of idealism, of character, not a matter of birthplace, or creed, or line of descent.

—THEODORE ROOSEVELT

# ANDRE MAUROIS AND HIS FATHER

By JOSEPH KAYE

**W**E sat in the living room of a suite in the Ritz Towers, that fashionable hostelry which glows with the two-tone lights at night and serves as a beacon for strollers along Broadway and Fifth Avenue. It was a sumptuous living room, spacious and elegant and super-comfortable, and its occupant, M. Andre Maurois, the distinguished French author and member of the French Academy, must have thought it a contrast to the condition in which he found himself just two months ago, when he arrived in this country with only five dollars in his pocket.

M. Maurois had just come from a lecture in Boston and was about to depart for a lecture in another town. He was tired, but he had promised to talk to his interviewer, and so he sacrificed his hour or two of rest.

But what to talk about? France? No. What Frenchman can talk of his country without pain, anxiety? America? What did he know of America? He did not feel that his brief acquaintance with the United States justified his expressing opinions on American life, affairs. Jews? A Jew himself, this might be a suitable topic, but he had met few Jews here, and he knew next to nothing about Jewish communal life in this country, or Jewish leaders and their problems.

What then? Well, there was his own life. One's life can always serve as a subject. Quite an inexhaustible subject, too. So the talk turned to the life of Andre Maurois.

What was there in the life of M. Maurois that could be brought into focus? The highlight, as we might say? That was simple. The highlight in M. Maurois' life was his father.

His father was an Alsatian industrialist, a manufacturer of textiles. Ernst Herzog—that was his name—was a member of a Jewish family that had settled in Alsace over three hundred years ago. He prospered, lived happily with his family, and gained the respect of his neighbors.

But to his son Emile—he who is now Andre Maurois—Ernst Herzog was an ideal man. Emile idolized him, chiefly because of the ethics that ruled his life. Honor, loyalty to one's country, were virtues which Ernst Herzog believed in simply and im-

plicitly, and which constituted his faith. Andre Maurois does not know any human being to whom honor and loyalty to country meant more, and so his father is today still his ideal.

Ernst Herzog lived in Alsace until the Franco-German war, and then he took his family and the four hundred men who worked for him in his factory and led them into unoccupied territory.

The little army marched out of Alsace with their effects loaded on wheelbarrows, and they marched for mile after mile, marched day after day. They were dead-tired and hungry, but not dispirited, for they knew they were going to rejoin their countrymen and assume their share of the burdens of national reconstruction.

For this act in salvaging four hundred Frenchmen for France Ernst Herzog received the ribbon of the Legion of Honor.

Herzog re-established himself in Normandy, in the small town of Elbeuf, and became one of its most prominent citizens. He also founded, with a priest and a protestant pastor, —among his best friends—an anti-liquor society. Drunkenness revolted M. Herzog.

Andre Maurois was born in Elbeuf in 1885. When his formal education ended he had written about twenty books. None of them was published, even though among the lot was a history of the world. Today M. Maurois puts this work down to an excess of youthful literary enthusiasm. However, he believed that he could write, and decided he wanted to be a writer. He told his father of his plans. His father looked at him gravely and said that obviously the man who would be a writer must have talent, and that talent was very difficult to distinguish beforehand. Therefore, since his son had no actual way of knowing whether he had the ability necessary for authorship it would be wise for him to enter the Herzog factory and train himself for a useful industrial career. In the meantime he could keep on writing.

Young Emile raised no objections. He readily took his father's advice,

believing then, as later, that his father knew best. He worked for several years in the factory, two years as a workman, and then in the executive departments.

The war broke out. Because Maurois knew English well he was made liaison officer to the British army. During his service he wrote a novel on English army life. It was called "The Silence of Col. Bramble." A friend, a French officer, read the manuscript, liked it, and took it to a Parisian publisher. It was accepted. When the war ended Maurois found that his book had sold a hundred thousand copies. He was a success.

Now, ordinarily such an auspicious beginning would have been sufficient to decide a man to make writing his profession. But Maurois could not make this decision until his father had given him his consent. So, even though he was at this time in his early thirties, and was married, he went to M. Herzog, and said in effect: "Father, as you know, I have written a novel, 'The Silence of Col. Bramble.' As you also know, it has had a substantial sale, 100,000 copies. I am now what you might call a successful writer. Would you think it wise for me to become a professional writer?"

M. Herzog did think it wise. And so Andre Maurois left his father's factory and devoted himself to writing. Eventually his efforts brought him membership in the French Academy, and his books, "Ariel," and "Disraeli," became best-sellers in this country.

Maurois was on a military mission in England when France signed the armistice. He was thus able to proceed to Canada and then to the United States, where his wife joined him. He was dependent upon friends when he came here, and for a little while he felt helpless and despairing. But he was in demand for articles and books and lectures, and the state of pennilessness passed quickly enough.

Soon M. Maurois intends to begin a two-volume autobiography. In it he will pay proper tribute to the man who to him has been the perfect man, his father.

# MANY LEADERS – NO LEADERSHIP

By LOUIS LIPSKY

*This article—slightly condensed—is the first of a series to be written by Mr. Lipsky for the "Jewish Day" and the "Review."*

**T**HE beginning of the Jewish New Year marks the second year of the World War II. It finds the Germans temporarily victorious on every field where battles have been fought. They and their Italian accomplices now occupy and dominate almost the whole of continental Europe.

But the "destiny" of the victor drives him to continue aggression. He is not given a chance to digest his prey in comfort and peace. He encounters a resistance which cannot be disposed of to suit the time-schedule of world conquest. Appeasement, retreat and capitulation have come to an end. Realizing at last the devastating significance of Hitler's plans, England, aided by its loyal Dominions, has thrown off doubt and fear, and faces its destiny with courage, defending its freedom with all its strength and resources. England has become a fortified island, encircled by its defending fleets, protected by the wings of its air force. It has kept the invaders at bay for months. It refuses to surrender and refuses to die. The cowardice and vacillation of Chamberlain has been supplanted by the courage and determination of Churchill, who leads a resolute people in a heroic resistance. Not only are the Germans encountering a stubborn defense, but the defense gradually develops into a formidable attack. Single-handed, without overt allies, England is fighting on the channel front and in the eastern Mediterranean; but all resources have not yet been thrown into the conflict. It has forced the fighting on German soil and the daily visits of German planes are being returned by English planes bombing Berlin, Hamburg and Bremen, as well as the German encampments on the occupied channel ports. The Hitler invasion has struck an immovable snag. They thought it would be an easy job to cross the channel and to overthrow the hated enemy. The disappointment must be depressing. It will dislocate all the well-laid plans of the world conquerors.

The beginning of the war found the United States dominated by uncertainty and confusion. The slogan was, Keep out of Europe; avoid foreign entanglements; have nothing to do with European revolutions; mind your own business. We wrapped ourselves in the flimsy mantle of Isolation. Behind the policy of Isolation the Fifth Columns of the Right and Left used the opportunity to arouse racial and group prejudices, to foment dissensions, pointing to the physical and financial advantages of neutrality. The same evil forces that have corrupted and destroyed Republican France, and fed the appeasement policy of England, enjoyed a free holiday in the United States. The youth of America fell under the spell of shameless intellectual and political stooges, who persuaded them of the virtue of alien ideals and to despise the fruits of our own democratic experiences. In this period of intellectual corrosion, it was the good fortune of the United States to be led by a man of vision and courage, whose leadership over a period of years has brought us out of the morass of national drifting into certainty as to our national destiny. This was not an easy task. The President of the United States had to move with circumspection and deference to internal conditions. The democratic processes had to be observed. But the voice of President Roosevelt carried into every corner of the world. It grew in power from the day Hitler took over the government of the German Reich and, rising to a crescendo, finally made clear that he, and America with him, stood four-square with the democratic States, the victims of the epidemic of hatred and force that was spreading all over Europe, and invading the whole world.

We are in the midst of the Presidential campaign. The discussions now going on clearly register the fact that the views of President Roosevelt on foreign policy are meeting with an overwhelming popular endorsement. The American people are at one with the thought that the defense of American institutions involve the creation of a world front of democratic States. There is unequivocal approval here of

the Roosevelt policy, which has moved from isolation to neutrality and defense, from defense to all aid to England short of war.

The subversive elements have been defeated and are taking to cover. They are identified by the man on the street as the paid agents of the enemy. All the words they use — Pacifism, Isolation, Neutrality and anti-Semitism — are known for what they really mean. They are the propaganda devices used by the Modern Attila in his war against the democratic world; they are the poisons used in the "softening" process that comes in advance of the armed assault.

• • •  
What part does American Jewry propose to play in this changed situation?

To do what may be required of us as American citizens will not be sufficient. The enemy whom England and the United States are called upon to meet is the maddest anti-Semite the world has ever known. He is the implacable foe of all Jews. There is no corner on earth where he would let them live. He forces hundreds of thousands of them into exile and pursues them with his hatred wherever they find shelter. As Americans, we regard him as the enemy of democracy; as Jews he is our special foe, whose defeat is essential for our continued existence as free men.

Of course, it is foolish to speak of an American Jewry—"what is American Jewry going to do?" There are about five million Jews in the United States. We have many organizations, varied interests, communities, groups within groups, but no central organ that assumes collective responsibility for those affairs that concern all Jews. There are no accepted traditions, no accepted policy in any field of interest. There are many organizations, but not organization. There are many leaders, but no leadership. There are many plans, but not plan. Looking at American Jewish life as a whole, it is no exaggeration to say that it reflects a perfect picture of anarchy.

It might have been expected that at least in the field of defense, the whole

*Continued on page 21*

# A Tortured World Seeks Atonement

*The following is a transcription of a radio address delivered by Rabbi Levinthal over WOR and the Mutual Network on Thursday, October 10, 1940.*

**I**T is in the midst of a thick darkness that has enveloped most of the world that we Jews celebrate this year these solemn days of Rosh Hashanah, our New Year, and Yom Kippur, our Day of Atonement. And yet these days come to us like rays of sunshine fighting their way through the dark clouds to bring us new faith, new hope and new courage.

Rosh Hashanah, according to Jewish tradition, commemorates the creation of the universe, the day when God planned to create the first human being. Mind you, it does not commemorate the appearance of the first Jew, nor the day when Palestine, the Land of Israel, was founded, but the creation of the world and the first human being. It is a tribute to the universal outlook of the Jew. The Jew, according to his religion, must concern himself with the welfare of man—all men, all nations, all races, all peoples—the world.

There is an old Jewish legend which tells that before a child is born an angel places a lamp before his eyes, so that he can see the entire world from one end to the other. A simple folk tale, yes, but a tale that goes to the heart of the Jewish genius. From his very birth the Jew was impressed with this universal outlook. No chauvinism for him; he was not to think of himself alone—he was to think in terms of all humanity. There can be no happiness for one people, if other peoples are in misery. There can be no salvation for one group if all others are bereft of the opportunities of life.

The world today is in agony because of this great sin, the violation of this principle of universal brotherhood. The struggle that we witness today is due to just this—the attempt to forever crush this universal outlook that alone can solve the evils of the world. "My nation above all," "My race above all," "My blood above all," "all other nations and races must be trampled upon and crushed so that mine may find life through their death"—that is the philosophy

that the Nazis of Germany, the Fascists of Italy and Japan, the Communists of Russia are endeavoring to foist upon the world.

Is it too much to believe that that is the real secret of their common hatred of the Jew—the fact that they recognize in him and in his teachings that message which has challenged their philosophy all through the ages? And yet, unless the peoples of all these nations will atone for this sin, the world will continue to suffer the agonies which it knows so well today.

Now the Day of Atonement, according to Jewish tradition, marks another event. It is the day on which God listened to the plea of Moses in behalf of his erring people, and forgave them for their great sin in worshipping the golden calf. The misguided children of Israel, these erstwhile slaves of Egypt, rebelled against the God who gave them the Law on Sinai, and danced and sang before the work of their own hands, the golden calf, proclaiming their reverence to this idol, the new substitute for God. Their action would have brought upon them destruction, but they atoned, and it was on the Day of Atonement, according to the Rabbinic tradition, that they accepted anew the Tablets of the Divine Law and heard the benevolent word from God, "I have forgiven."

What we witness in the world today is again a rebellion against the God of Sinai. New gods are to replace the God of the ages. Force, mighty arms—the tank and airplane and bomb and torpedo—these are the idols in which they would put their trust. It is a rebellion against Christianity as well as Judaism, for both are founded on the Moral Law of Sinai. The ancient Jewish sages tell us that when God was about to give the Torah, the moral law, on the mountain of Sinai. He first offered it to other nations besides the Israelites. Each of them first asked, "What does the Torah contain, what does it demand of us?" And when God told them, "Thou shalt not steal," "Thou shalt not kill," each other in turn refused to accept it. They turned their backs upon it. Today these nations still refuse to accept the Law of God. They

continue to turn their backs upon it. But, it is this very rebellion against the moral law that has brought the havoc and destruction upon our world, and that is threatening to turn the world into the chaos and confusion of the days before creation.

If, Heaven forbid, the forces of darkness prevail in the war now raging, it will mark the bankruptcy of national morality and its surrender to the idols of brute force. We know, however, that that cannot, will not, be. The forces of Morality are defending themselves with an unprecedented heroism which must and will ultimately bring victory to those ideals of justice and righteousness that alone make life worthwhile.

Our own beloved America, is beginning to sense the danger that faces it in the onward march of this brutal force that would destroy the moral foundations of the universe. It is beginning to defend itself against this danger threatening all humanity. But our defense, if it is to be effective, must be something more than the defense of arms. It must be a defense of the Soul of America. It is not enough to defend our material and physical resources; we must defend even more our spiritual resources, those values and those lofty moral ideals that have helped to make the America that we know and love. We must re-fortify the concepts of human brotherhood and fellowship of all peoples, of tolerance and liberality in our attitudes toward all men; we must rededicate ourselves to the high purpose of banishing crime and poverty, ignorance and disease, and of bringing into the lives of our people the hope and the possibility of extending their opportunities so that they may enjoy all the blessings of life. Thus we may effectively help to rouse all the world to the way of atonement by accepting anew the Moral Law of Sinai, and thus winning for all times God's forgiveness.

There is a strange anecdote told in the pages of our Talmud, that great storehouse of Rabbinic wisdom, with which I should like to conclude my message. When Adam, the first hu-

*Continued on page 20*

# JUDAH HALEVI—ON THE 800th ANNIVERSARY OF HIS DEATH

By JACOB S. MINKIN

*This is the first of two articles, on Judah Halevi by Dr. Minkin. The second will be published next month.*

**D**USK had fallen over Jerusalem. The golden glow of a vanishing day bathed the Holy City in almost fantastic sunset. Streets and houses were lit up with a brilliant blaze. The fast-moving clouds rapidly changed colors, fading into a pale-green with small patches of crimson. Soon this too disappeared, leaving long shadows upon hills and trees.

In the strange half-light that descended upon the scene could be seen the tall, spare figure of a man of about fifty-five with a greying beard and melancholy eyes. He was Judah Halevi, who had journeyed a long distance, passing perilous seas and dangerous land routes, all the way from Spain through Egypt, Tyre and Damascus, to feast his eyes upon the splendors of the city of his dreams. More than once had he risked his life by raging waves; he was battered, mocked and taunted by coarse mariners, yet not once had his soul flinched.

I've abandoned all my loved ones,  
Left the house which I possessed,

Unto thee, O sea, I give me,  
Bear me to the mother's breast.  
Thou behind my ship, brave West  
Wind,

Drive it to the other shore,  
Which my heart with eagle's pinions  
Seeks and seeks forevermore.  
Bring me there in peace and quiet,  
Then return thy way sedate;  
And embrace my dear ones for me,  
And to each my bliss relate.

In Alexandria they tried to detain him. In Cairo and Damietta all hearts were drawn to him, and he was offered honors and princely brides. His admirers would capture the eagle of song and make him abide with them. He was grateful and fashioned his gratitude into songs. Touched by their love and tenderness, he even felt the muse of his youth experiencing an Indian summer:

Wondrous is this land to see,  
With perfume its meadows laden.  
But more fair than all to me  
Is yon slender, gentle maiden,  
Ah, time's swift flight I fain would  
stay,  
Forgetting that my locks are gray.

But he would not be tempted. There was only one image in the poet's heart. Its name was Jerusalem, the city nestling in the hills:

Oh city of the world, most chastely  
fair,  
In the far West, behold I sigh for  
thee.  
Oh, had I eagle's wings, I'd fly to  
thee,  
And with my falling tears make moist  
thine earth.

He had reached his goal. Standing at one of the gates, his eyes gazed with rapture upon the ancient city slumbering in its dust and ruins. Heathen folk barred the way where the sacred shrine once stood. The poet's heart was filled with infinite sadness:

To see the glory long mine eyes had  
yearned;  
But when at last I sought Thy Holy  
Place,

As though I were a thing unclean and  
base,  
Back from Thy threshold I was  
spurned.

But his face at once softened, and instead of yielding to disappointment he made a fresh resolve:

The burden of my folk I, too, must  
bear.  
And meekly bow beneath oppression's  
rod.  
Because I will not worship a false  
God,  
Nor save to Thee, stretch forth my  
hands in prayer.

He then poured forth his most exquisite ode, a song pure and perfect, whose touching strains still fill millions of hearts with sadness:

Zion, wilt thou not ask if peace be  
with thy captives  
That seek thy peace — that are the  
remnant of thy flock?  
From West and East, from North and  
South—the greeting  
“Peace” from far and near, take thou  
from every side.

The life of souls is the air of thy land,  
and of pure myrrh  
The grains of thy dust, and honey  
from the comb thy rivers.  
How shall it be sweet to me to eat  
and drink while I behold

Dogs tearing at thy lions' whelps?  
Or how can the light of day be joyous  
to mine eyes while yet  
I see in ravens' beaks torn bodies of  
thine eagles?

And so line after line pierced the silence of the encircling night.

But little did the singer know that he was being overheard. For behind him stood a Saracene, with hatred and jealousy in his fierce eyes. He was a poet himself, and he despised the Jew for the fire and passion of his song. He urged his steed forward, and with a savage blow of his lance struck down the old man. The poet fell back mortally wounded with the full measure of his song still unfinished.

It is, of course, a legend, weaving to completion the thread of our poet's unknown end. But legend is the gift with which a grateful people rewards those of its sons it loves and admires best. To his people Judah Halevi was more than a poet who sang with force and charm in an exquisite Hebrew, but one by whom Israel was ennobled, honored and idealized. He also sang of trifles. Many themes aroused his muse. No feeling or emotion ever passed through his life but he made songs of it. He wrote of love and friendship, he sang of wine and pleasure, and composed riddles. When his friends rebuked him, he retorted in youthful insolence:

Shall one whose years scarce number  
twenty-four,  
Turn foe to pleasure and drink wine  
no more?

The lust for life and love fills many of his poems. Thus:  
The night when the fair maiden revealed herself to me  
The warmth of her cheeks, the veil  
of her hair,  
Golden-like a topaz covering  
A brow of smoothest crystal—  
She was like the sun making red in  
her rising  
The clouds of dawn with the flame of  
her light.

Hebrew poetry had never known a greater nature-lover than he. With intimate knowledge and rich imagery he describes nature in all her varying moods. And his language is neither

labored nor affected, but carries the feeling of reality. We read of the lashing and tempestuous seas, of vessels that rock and reel, of masts that sway and stagger, of sails that dip and flutter like birds caught in a hurricane. We hear songsters twitter their love-strains in the matted trees, and are made to witness sunshines painted with a masterly hand.

In all these things one recognizes the work and words of a great poet, the equal of any in whatever language. But they are not the measure of Judah Halevi's true greatness, nor the reason of his people's love and devotion. The workings of his great soul are not revealed in them, nor his surpassing genius. They are, so to say, the tribute he paid to the human part in him, the images he borrowed from the fashion of the day.

With the passing years the poet matured and he became more serious. Love and pleasure now are banished from his verse, and an intense religious-national spirit begins to dominate his life. He still sings of love, but it is no longer the love of the carefree days of his youth. It is a love idealized and purified, a love raised to the highest degree of religious ecstasy—the love of God and Israel—that bursts from the depths of his heart. In this love he stands almost alone, equaled only by another great poet, Solomon Ibn Gabirol.

A man of feeling and emotion, Judah Halevi was a mystic who felt God always near and around him. A sunny faith in God inspired hundreds of his religious lyrics, whether he was favored by fortune or was in the depths of depression. Only a poet with such religious passion could have written lines like:

O Lord, where shall I find Thee?  
All hidden and exalted is Thy place;  
And where shall I not find Thee?  
Full of Thy glory is the infinite space.

and further:

Longing, I sought Thy presence;  
Lord, with my whole heart did I call and pray,  
And going out toward Thee  
I found Thee coming to me on the way.  
When far from Thee, I die while yet in life;  
But if I cling to Thee I live, though I should die.

No other man drew so near to God

as he; none knew how to cling to Him so close or woo Him in such tender and affectionate words:

Come, Beloved, come to me,  
In the bower of lilacs woo me;  
Slay the fiends that would pursue me.  
Harps and chimes and cups all golden  
To the joy of old beholder.  
'Neath the radiant glory olden.

Judah Halevi surpassed his contemporaries not only by the quality of his compositions, but also by their quantity. He wrote upward of three hundred poems, and they cover nearly all the religious occasions of the year. The synagogue has been enriched by them, for to this day a great many are still recited in both Sephardic and Ashkenazi congregations. Endowed with an extraordinary religious genius, it is no wonder that his lyrics should have found their way into the synagogue ritual and placed side by side with the Psalms of David.

It was the greatness of the genius of Judah Halevi that his harp could bring forth melodies on a wide variety of themes. His deepest emotions, however, are those that have to do neither with love nor friendship, neither with nature nor even with God, but with that undying passion of his life, which was Israel and the Land of Israel. It is here where we have the true lover of his people revealed, where his lines are so rich, so true, so authentic, so full of tenderness and pathos.

No man ever loved his fatherland with so deep and abiding a love, loved it in its sorrow and degradation, loved it in despair and hope, as he. All his life was dedicated to that love. It was his ideal, the dream and passion of his heart, the crown and object of his profoundest thoughts and feelings. Never did his muse soar so high, never was his speech so tender, his language so rich, his metaphors so bold and striking as when he made Israel and Zion the theme of his song. Sometimes he is soothing and comforting and lets the sacred stream of consolation play upon his nation's sorrows in an endless torrent of healing balm. At other times, when the agony of despair pierced his heart, he vents his feelings in a fierce cry for justice. Never, however, is his love cooled, his affection estranged, his tenderness and devotion forgotten. What personal disappointments he may have had, what sorrows and misfortunes he may have suffered

are of no moment when he contemplates the sorrows and misfortunes of his people. Gladly would he change places with them, gladly would he give his life for them. He had no other life but that which belonged to his people, and to the land that was his people's.

Judah Halevi, more than any other poet, was the authentic voice of his people. None else spoke of them in accents so true, so genuine, so sincere. No other singer in Israel could so boldly proclaim himself—

I am a harp to thy songs.

He was his nation's Poet Laureate if ever there was one. Of no other man could it be said as was said of him, that at his death he locked the gates of song and threw away the key. The lamentations of Ibn Gabirol over his personal misfortunes sound today trite and hollow; the unfortunate love affair of Moses Ibn Ezra leaves us cold and unmoved. But when Judah Halevi makes Zion and Jerusalem the subject of his lament, millions of hearts still respond to him. He is the national Jewish poet whose lyrics have not faded though eight hundred years have passed over them. They still continue to stir and move us, haunt us with their tragic theme, fill us with sorrow, and inspire us with hope. We still remember and recite with bowed heads and uplifted hearts Judah Halevi's poems of mourning and exaltation over the lost homeland and its future restoration.

Judah Halevi is the most perfect illustration of how to sing the song of the Lord in a strange country. Although pining for the Holy Land, his harp never remained idle. He did not permit the luxury of pain to quench the fire of song that was in his heart. The liquidity of his music lost none of its charm because its theme was a faraway land. The result was that thousands emulated his example and fresh impulse was given to the Hebrew language and Hebrew poetry. Singers arose who took up the strains of his deathless melody and carried it on to future generations. His song became a trumpet for a new national revival.

Although he was perhaps the most national of poets, it was inevitable that the fire and fervor of his songs should attract the attention of Gentiles. The grace and symmetry of his lines, the mellowness of his words, and his style overflowing with the

*Continued on page 19*

# JEWISH PIONEERS OF OPHTHALMOLOGY

By HARRY FRIEDENWALD, M. D.

*Reprinted from "Harofe Haivri"*

was in the Orient that ophthalmology (the science of the eye and its diseases) received great impetus and the superiority of the Arabic oculists has been explained in a measure by the prevalence of eye diseases in the Orient.

The teacher or Rhazes was a Jew and one of the leading Arabic physicians. Ali b. Sahl (Abul Hasan) b. 'Aban al Tabari, the son of a noted Persian Jewish physician; he became a Moslem and the physician of the caliphs during the middle of the ninth century. He is frequently cited by Rhazes in connection with ocular affections.

The most eminent Jewish physician of this period, Isaac Israeli, was known as a leading oculist of Cairo before he became physician to the Sultan in Kairowan. Isaac lived in the last half of the ninth and the first half of the tenth centuries.

El Mouaffag ben Chaoua was an Egyptian Jewish physician, who practiced in diseases of the eye and served Saladin. He died in 1183.

Asad el Mahally, a Jewish physician in Cairo of the early thirteenth century, was a very eminent man and wrote a treatise on vision.

Maimonides (1135-1204), the great philosopher-physician, makes this interesting statement in his "Aphorisms": A person who has never seen ophthalmia, when he sees a case will have his eyes become filled with fluid. If he continues to gaze upon it, he himself will be affected with ophthalmia." He believed this due not to contagion, but to sympathy.

Ibn Kammuna of Egypt (died 1277-8) was an author on many subjects and wrote an ophthalmological work.

It was the Jews who carried Arabic ophthalmology into Spain and Italy, as scholars, translators, and as practitioners.

In spite of repressive laws we learn of the popularity of these Jewish oculists from such documents as the interesting letter written in 1253 to Alfonso, son of the King of France, by the Lord of Lunel concerning one Abraham of Aragon, whose services he sought because of his loss of sight.

It would appear that the practice of Jewish oculists was transmitted in families; both the knowledge and books passed from father to son.

We find an explanation of the fact

that eye treatments were so large an extent in the hands of Jewish oculists when we consider that the absence of Christian oculists impelled the Jews to devote themselves to this art in the fourteenth and fifteenth centuries.

Two mediaeval "European" ophthalmological authors are known to us, Benvenutus Grapheus (or Grassus), and Zacharias. The former was a very interesting person. "He was the most famous non-Moslem oculist of mediaeval times. Sarton is disposed to place him in the twelfth century, probably in the second quarter." Hirschberg regards him as likely to have been Jewish; and he suggests that the name "Grapheus," is a slight change of the "ha-rope."

We know that the Jews played an important role in the early centuries of the University of Montpellier. It is of interest to learn that in the vestibule of the medical faculté of Montpellier there is a plaque in honor of Nathan ben Zacharias under the date 1171, as one of the leading masters of the University, and he is described as an oculist; the tablet is indicative of the tradition that persisted in Montpellier, that the Jewish physicians and oculists were prominent practitioners there.

The most interesting case of the practice of mediaeval oculists is the following:

John II of Aragon (1458-1479) employed a Jewish oculist, Cresques, who, in 1468, successfully operated on both eyes for cataract. The account of this interesting operation of couching is found in Graef's Archives. "Having convinced himself after a month that the operation on the right eye was successful, he performed the same operation upon the left eye, contrary to the advice of the king's physician. And this likewise was successful and thus the king was completely relieved of his blindness."

The treatment of affections of the eyes was not limited to the practice of the male sex, but we have accounts of Jewish eyedoctresses. There were several such in Frankfort in the fifteenth century.

With the renaissance of the Hippo-

cratic method of observation in clinical medicine, we find descriptions of ocular diseases and their treatments in the medical works of able writers such as Amatus (1511-1568) and of Zacutus Lusitanus (1575-1642). The latter describes a case of "Gallic ophthalmia," which he cured with mercury, and of other ophthalmias and blindness.

Special mention must be made also of Montalto, physician to Queen Marie of Medici; he wrote a work, little known and very rare, "Optica, Intra Philosophiae et Medicinae aream, de Visus organo, et Objecto theoriam accurate complectens," which appeared in Florence in 1606; a second edition in Geneva in 1613.

The one great clinical advance was David's Extraction of Cataract in the middle of the eighteenth century. The lowly condition of the eye practice during the several centuries is not the only or even the chief reason for the lack of Jewish participation. In a world that had passed out of the Middle Ages and was struggling toward greater human rights and liberty, the Jews suffered most and were the last to attain emancipation; such it appeared to them. When the Universities of Western Europe were freely opened to them, they entered in numbers.

Marcus Eliezer Bloch (1723-1799), born in Ansbach and practiced in Berlin. In his "Medizin Bemerkungen," 1774, he described coloboma of the iris and other ocular affections.

Another early Jewish physician, Abraham Meyer, in Hamburg, a graduate of Goettingen, published a book: "Abhandlung und Beobachtung über einige Krankheiten der Augen," 1785.

In 1809, George Hartog Gerson took his degree of medicine at Goettingen, his thesis being: "De Forma cornea oculi humani deque singulari visus phaenomenon." This has become historical for it describes "the dissimilar curvatures of the cornea in the vertical and horizontal meridians," (astigmatism).

Samuel Moritz Pappenheim (1811-1882) of Berlin, a disciple of Purkinje, published "Die specielle Gewe-

*Continued on page 19*

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Subject: "WILL DEMOCRACY SURVIVE"

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### DOROTHY FULDHEIM

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Subject: "WHAT HAPPENED IN FRANCE"

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**JANUARY 6th**

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**JANUARY 20th**

## **JAN MASARYK**

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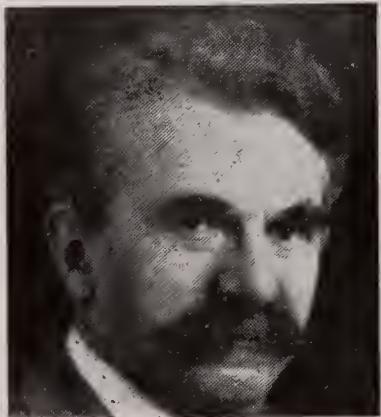
## **ALEXANDER KERENSKY**

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# THE NEWS OF THE MONTH

By LESTER LYONS

**T**HIE Jewish population of Germany has been reduced from 500,000 to about 200,000 since the advent of Hitler. Of 12,000 who migrated from that country last year 5,000 were able to enter the United States. Day after day the remaining Jews in the Reich are being subjected to greater restrictions. No Jews may now use telephone or radios in their residence. During the winter they will be granted only half the coal rations. They are denied completely clothing rations, and are required to use cardboard instead of leather in shoe repairing. Air raid shelters, if at all available to them, are weaker than those for the rest of the population, and they must pay for such places out of their meager funds. They are forbidden the use of some streets at any time and must be off the streets by 9 P.M. They are barred from engaging in business, and the only work they may do is menial labor. They may not enter most stores before noon and may enter food stores only between 4 and 5 P.M., after supplies have been almost exhausted, by purchases by Germans during the day.

In a vivid account in the newspaper *PM* of the mental and physical tortures to which the Jews are subjected, Richard O. Boyer says that "all a Jew in Germany may do is stay in his room and slowly starve or become ill from insufficient food and heat." Describing the treatment of the Jews as an "evil—pure and unadulterated," this journalist ominously reports that the only future for a Jew in Germany is to "hope and wait for death. And that is exactly what the Nazis want." Great tribute is paid

victims, with  
there in  
rged

a reservation in Poland where they might be condemned to degradation and starvation and cut off from the civilized world.

The world is to witness one more example of how the Jews are made a scapegoat for a country's ills. The Vichy government now charges the Jews with having brought about France's defeat. Professedly because of "the baneful effects of their activities in the course of recent years," the government has resolved to adopt a series of measures regulating the status of the Jews and restricting their participation in business and industry, the professions, and public affairs. The goal of the government is to prevent the Jews "from assuming social functions implying authority, management, and formation of minds" because they allegedly "exercised these functions in an individualistic trend, which went as far as anarchy."

Slovakia has enacted additional measures restricting the rights of the Jews. All radio sets owned by Jews have been confiscated because of the charge that Jews had spread through the country the contents of British broadcasts. Jews have also been deprived of automobile driving licenses and of passports. They are also required to discharge any female domes-

tic servants under 40 years of age.

That Nazis in this country are seeking by coercive methods to induce hundreds of thousands of German-Americans to support Hitler is revealed in an exposé of Bundist activities in the current issue of *The National Jewish Monthly*, published by B'nai B'rith. The author, Dr. Joseph Dunner, who was a journalist in Germany, declares that Bundists force Germans here to attend Nazi meetings under threat of boycotting them here and outlawing their relatives and friends in Germany. The Nazi propaganda department in Germany supplies its agents in the United States with a list of such relatives and friends. Dr. Dunner also charges that numerous Nazi spies are among the many German-Americans who are employed in important American industries.

A series of sensational articles, entitled "Merchants of Hate," which revealed the names, programs, and activities of anti-Semitic individuals and organizations in this country, was recently published in the magazine *Friday*. Attempts by this magazine to place paid advertising in the daily press concerning these articles were unsuccessful. The Jewish as well as English press refused to accept such advertising. Only *PM*, however,

## Rabbi Wise Rebukes Harry Elmer Barnes

**R**ABBI Stephen S. Wise has severely criticized Dr. Harry Elmer Barnes, the historian, who is co-editor of the *Illustrated World History*, for the pro-Nazi tenor of the latest edition of that work. Rabbi Wise points out that this edition omits considerable material of previous editions that was fair and favorable to the Jews, and glosses over persecutions of the Jews. Despite Dr. Barnes's professions of friendship toward the Jews, Rabbi Wise asserts: "No friendliness on your part to Jews can in the slightest degree extenuate the wrong that you and your co-editor have done

in failing to stamp the Nazi regime as being a regime of murder, brutality and lust for world power. I do not find any moral reprobation of Nazism in the work." Expressing regret for the pain he may have given the historian, Rabbi Wise said that "the personal pain I have given you is a very slight thing compared with what my people everywhere in the world are suffering as a result of the hideous boast of the Nazi regime, which you nowhere condemn, that 'we will blast the Jews not only out of the Germany Reich but out of the entire world'."

which contains no advertising, made mention of the articles.

(The possible reason for this proscription is that *Friday* has made the impression that its policies follow the Communist line—Editor.)

• • •

Unable to obtain facilities on the large radio stations for the dissemination of his Fascist and anti-Semitic propaganda, Father Chas. E. Coughlin has charged the Jews with having brought him to this predicament. Declaring that "every person knows who controls the three great national chains," his organ, *Social Justice*, has insulted the Jews and threatened them with reprisals. The banning of Coughlin from the air was by virtue of the National Association of Broadcasters' Code.

• • •

The Methodist Church, at its annual conference at Wisconsin, unanimously adopted a resolution condemning anti-Semitism. The Conference declared that "We view with anxiety the rising tide of anti-Jewish feeling the world over. We deplore the actions and utterances of any leaders or organizations that, under the banner of Christianity, tend to spread racial and religious prejudice, and we call upon the laity and ministers of our church to do their utmost to counteract such destructive influences."

• • •

A suggestion of the Non-Seetarian Anti-Nazi League that Camp Siegfried, at Yaphank, Long Island, owned by the German-American Bund, be condemned by the government and used for training recruits, has been taken under consideration by the Adjutant General's Office of the War Department. During the World War this camp was devoted to the training of recruits for the army.

• • •

Arthur Greenwood, a member of the British war cabinet, has assured the Jews of this country that following a British victory of the war Jews everywhere would be given an opportunity to make a "distinctive and constructive contribution" in the rebuilding of the world. Mr. Greenwood, who is Deputy Leader of the British Labor Party, declared that in the new world the "conscience of civilized humanity would demand that the wrongs suffered by the Jewish people in so many countries should be righted."

• • •

Over 4,000 Palestinian Jews have

enlisted with the British forces. Of this number, 2,400 have volunteered since the British call for recruits was issued on July 1st of this year. Half of the volunteers have joined the Royal Air Force, the other half the various ground forces.

• • •

Plans are being made by Young Judea, Zionist organization of Jewish youth, for the purchase of a plot of land in Palestine to be used as a Scout training camp. A committee of that organization is working with the authorities in Palestine to promote a closer relationship between the Arab Scout Movement and the Jewish Scout Movement.

• • •

How to adjust its program to deal with the emergency problems now confronting the people of Palestine will be the major subject to be considered at the 26th annual convention of Hadassah, the Women's Organization of America, which will be held at Cincinnati from October 30th to November 3rd. The Convention will plan to provide for emergency child welfare, feeding and recreation, public health and hospitalization services, and a new youth conservation plan to help refugee and native Palestinian boys and girls weather the conditions brought about by dislocation of economic and social life in Palestine. In celebration of the coming 80th birthday of Miss Henrietta Szold, founder of Hadassah, the organization will endeavor to obtain 80,000 signatures from its senior members and 20,000 from the members of Junior Hadassah to an Eightieth Birthday Book.

• • •

The seventh annual "Night of Stars," the huge theatrical show for refugee aid and Palestine settlement, will be held at Madison Square Garden on November 27th. The proceeds of the affair will go to the United Jewish Appeal to further the war relief rescue and settlement work of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. Over 120,000 people have seen the previous six presentations of this production. Nathan Straus, Administrator of the United States Housing Authority, will head the affair.

• • •

B'nai B'rith, the oldest and largest Jewish fraternal organization in this country, expended \$58,000 for war re-

### JAPS USE CHRISTIANITY TO CREATE ANTI-SEMITISM

Anti-Semitism in Japan takes a strange turn. In urging the elimination of Christianity from that country, patriotic societies have referred to it as "a device of Jewish origin." At a meeting of such societies formed to campaign against Christian organizations it was declared that "Christianity offers a heaven of illusion, and forces men to believe in Jesus Christ in the interests of the Jewish policy of world conquest. Such a belief would destroy Japan's policy."

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lief and refugee aid during the first year of the war. Of this amount, \$31,500 was contributed to non-sectarian agencies such as the American Red Cross, the Finnish Relief Fund, and the Queen Wilhelmina Fund. The appropriations included aid to refugees in England, Palestine, Shanghai, Lithuania and Canada. Expenditures were also made for the transfer of Jewish children to Palestine.

• • •

At its recent annual convention in Cincinnati, the Union of Orthodox Rabbis of the United States and Canada declared its opposition to any exemption from defense service by them or any of their students. The Union also laid plans for making the United States a center of Jewish culture and learning. Mayor James Stewart, in greeting the 800 delegates and guests,

*Continued on page 21*

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### BOMBS UNITE ARAB AND JEW

The Italian bombings of Palestine, with their indiscriminate slaughter of Arabs and Jews, are tending to bring both these peoples closer together. The Arabic press, which previously was often hostile to the Jews, is now manifesting friendship toward them. One of them, *Falastin*, in stressing the new comradeship, declared: "When Italian planes bombed Tel Aviv they killed women and children with an unparalleled barbarism. Yesterday those emissaries of Fascist savagery returned and repeated against the Arabs what they had done to the Jews, thus binding both nations in the bond of innocent blood." Jewish first-aid volunteers and air-raid wardens have worked energetically to rescue Arab victims of air attacks.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Late Friday Night Services to Begin This Friday, November 1st

Our late Friday night lecture services will begin this Friday evening, November 1st at 8:30 o'clock and Rabbi Levinthal will preach the sermon.

The Rabbi has chosen as his topic "Great Jews Who Have Recently Passed Away" in which he will pay tribute to outstanding Jewish leaders who have died within recent months. We hope that many in the congregation will attend this opening service and that this season's Friday night gatherings will attract the large congregations which they have in the past years. Rev. Kantor will lead in the congregational singing.

## Distinguished British Rabbi to Occupy Pulpit November 8th

At the second late Friday night service of the season, we shall be privileged to have as our guest speaker, the Rev. Maurice L. Perlzweig, who has recently arrived here from London. Dr. Perlzweig occupies a prominent position in world Jewish affairs. He is not only the minister of a leading synagogue in London and one of the outstanding Jewish preachers in Britain, but he is also the head of the British section of the World Jewish Congress and a member of the World Executive of the Jewish Congress. We sincerely hope that all of the members of the Center will avail themselves of this unique privilege of listening to a message of greatest importance from one who comes now from the very scene of the European tragedy.

## Rabbi Breslau To Address Zionist Meeting

The Eastern Parkway Zionist District will hold its next meeting on Thursday evening, November 7th at 8:30 o'clock at the Center.

Rabbi Isidore Breslau, newly elected assistant to the president of the Zionist Organization of America will be the guest speaker of the evening. All welcome.

## Special Course on Zionism and Palestine By Adult Institute and Z.O.

Under the joint auspices of the Eastern Parkway District of the Zion-

ist Organization of America and our Institute of Jewish Studies for Adults, a special course on Zionism and Palestine will be given this year. The course will be offered on Wednesday evenings at 8:30 o'clock and will begin on November 20th. The course will be divided into four divisions of five lectures each and will be given by the following outstanding lecturers: Mr. Samuel Duker, contributor to the Jewish Frontier, Opinion, Nation and Current History, Rabbi Mordecai H. Lewittes, on the faculty of Thomas Jefferson High School, Marie Syrkin, one of the editors of the Jewish Frontier, and Dr. David Tannenbaum, resident of Palestine for a number of years. The general themes to be discussed will be "History of Zionism and Modern Palestine," "Arab, Englishman and Jew," "Zionist Thinkers, Parties and Ideologies," "The Economy of Palestine."

A detailed description is also given in the announcement of the Institute of Jewish Studies for Adults.

## Class In Contemporary Literature

The class in Contemporary Literature under the leadership of Mr. Jacob Kaplan will resume its sessions next Wednesday evening, Oct. 30th, at 8:30 o'clock. These lectures will

continue on every Wednesday evening through the season. Admission is 15c to non-members and free to members.

## Sisterhood Choral Group Resumes Its Activities

The Sisterhood Choral Group resumed its activities last Tuesday. This group will meet every Tuesday hereafter at 12:45 o'clock. Center members who are interested in joining this group are requested to please leave their names at the information desk. The group is under the direction of Mr. Moshe Nathanson, assisted by Miss Blickstein at the piano.

## Sisterhood to Hold Interesting Program Meeting Mon., Nov. 11th

The next monthly meeting of the Sisterhood of our Center will be held on the second Monday afternoon of the month, Nov. 11th, at 1:30 o'clock. The president, Mrs. Albert Witty, is very anxious that the meeting should be well attended in order that the various plans of the season's activities may have the cooperation of all the women of the Center.

The program committee, headed by Mrs. I. H. Levinthal, is privileged to announce for this meeting, a talk by

## Institute of Jewish Studies for Adults Begins New Term

OUR Institute of Jewish Studies for Adults opened its eighth session with a special assembly October 29th. Rabbi Levinthal, the director of the Institute, addressed the assembly. Registration then took place and the various courses to be offered were announced. Classes will again be given on Tuesday and Thursday evenings: in Hebrew conversation, of which there will be four groups, from elementary to advanced courses, in the Talmud, both the text and the lecture course, Religion and Jewish History. The following lecturers will conduct these courses: Miss Ungar, Mrs. Serbin-Beder, Miss Rubee, Mr. Hirsh, Mr. Edelstein, Mr. Kartzin, and Dr. Higger.

Two special day courses will also be given, especially for the benefit of women who find it difficult to attend the evening courses. The subjects of these courses are "The Jewish Religion," and "Jewish History." These will be under the direction of Mrs. Helen Levinthal Lyons, and the hour of meeting will be arranged by the women after registration.

A detailed announcement has been published and mailed to all members. We hope that the members will read it carefully. Friends of members who are interested may secure the announcement by telephoning to the Center or by mailing a post card with their names and addresses.

Mrs. Jean Serbin-Beder who has just this week arrived from Palestine after a journey of almost three months which took her all over the world. Mrs. Beder will be remembered as one of the teachers of our Hebrew School for many years, who left for Palestine two years ago to settle in that land. She is now being welcomed again in our Hebrew School and we know that the women of the Sisterhood will be happy to hear from her a description of Jewish life in Palestine today as that land is being threatened by the war machines of Germany and Italy. She will also describe what she saw on her journey. This should prove a most interesting talk and we are confident that the women will learn much from her message. A fine musical program will be rendered and refreshments will be served.

#### **Young Folks League Notes**

At the last meeting of the Young Folks League the following officers were elected for the year 1940-1941:

Harry Zucker, President  
 Mike Weinstein, Vice-President  
 Muriel Blickstein, Corresponding Secretary.  
 Rochelle Trotzky, Recording Secretary.  
 Sam Samuels, Treasurer  
 Irving B. Loonin, Chairman of the Executive Committee

The next meeting of the League will be held on November 5th, at which time a good-will discussion will take place under the auspices of the Junior Division of the National Conference of Christians and Jews.

Following the meeting there will be dancing and refreshments. Recordings in the lounge as usual before the meeting.

Members and escorts invited.

#### **Additions to the Library**

The Center library has acquired the following books recently which are now ready for circulation:

"As I Remember Him" — Hans Zinser.

"The Beloved Returns" — Thomas Mann.

"They Wanted War" — Leo Tolstoy.

#### **Acknowledgment of Gifts**

We gratefully acknowledge receipt of prayer books from the following:

M. Goldberg  
 Sol Sussman

## **APPLICATIONS FOR MEMBERSHIP**

#### **The following have applied for membership in the Brooklyn Jewish Center:**

Bashkin, Miss Ruth	Res. 1622 Pacific St. <i>Proposed by Morris Rosen</i>	Kasenitz, Miss Molly Res. 501 Schenck Ave. <i>Proposed by H. A. Harrison</i>
Cohen, Murray	Cigar Dist. Unmarried Res. 228 E. 38th St. Bus. 206 W. 40th St. <i>Proposed by Irving Kemp</i>	Koenig, Irving T. Attorney Unmarried Res. 1653 President St. Bus. 261 Broadway
Dworkow, William	Display Fixtures Unmarried Res. 929 50th St. Bus. 87 Richardson St. <i>Proposed by Morris Goldstein and Al Loonin</i>	Lindenbaum, Clyde Real Estate Unmarried Res. 36 Crown St. Bus. 185 Montague St.
Edis, Miss Sylvia	Res. 693 Hopkinson Ave.	Pruzan, Michael Bd. of Ed. Married Res. 901 Washington Ave. Bus. 49 Flatbush Ave. Ext. <i>Proposed by William Kuhn and Samuel R. Tedoff</i>
Frankel, Sidney	Government Unmarried Res. 184 E. 35th St. Bus. Ellis Island <i>Proposed by Irving Kemp</i>	Shapiro, Sol N. Food Products Unmarried Res. 436 New York Ave. Bus. 437 New York Ave.
Fuchs, Dr. Morton	Dentist Unmarried Res. 350 Ocean Ave.	Sheftel, Miss Ada Res. 1622 Pacific St. <i>Proposed by Morris Rosen</i>
Gelbtuch, Morris	Poultry Married Res. 20 Plaza St. Bus. 204 20th St. <i>Proposed by M. Schwartz and Irving Sirkis</i>	Strom, Louis Brokerage Unmarried Res. 636 Alabama Ave. Bus. 926 Broadway <i>Proposed by Irving Kemp</i>
Gross, Jack	Textiles Unmarried Res. 1138 Lincoln Pl. Bus. 15 W. 26th St. <i>Proposed by I. Joseph Geduld and Nathan Lewis</i>	Tolmosky, Miss Eva Res. 667 Osborn St. <i>Proposed by Bertha Gold</i>
Helfand, Miss Mildred	Res. 961 Eastern Pkwy. <i>Proposed by Michael Weinstein and Beatrice Pressner</i>	
Kaplan, Herbert J.	Auto Dealer Unmarried Res. 55 Eastern Pkwy. Bus. 149 Bedford Ave. <i>Proposed by Elias B. Desatnek</i>	

#### **Personals**

Mr. Isidor Fine, former president of the Center was elected President of the Brooklyn Zionist Region to succeed Rabbi Levinthal at the Conference held last Sunday afternoon. Best wishes are extended to Mr. Fine for a successful administration.

#### **Daily Services**

Morning services at 7 and 8.  
 Mincha services at 4:50 P.M.

Koenig, Irving T.  
Attorney Unmarried  
Res. 1653 President St.  
Bus. 261 Broadway

Lindenbaum, Clyde  
Real Estate Unmarried  
Res. 36 Crown St.  
Bus. 185 Montague St.

Pruzan, Michael  
Bd. of Ed. Married  
Res. 901 Washington Ave.  
Bus. 49 Flatbush Ave. Ext.  
*Proposed by William Kuhn and Samuel R. Tedoff*

Shapiro, Sol N.  
Food Products Unmarried  
Res. 436 New York Ave.  
Bus. 437 New York Ave.

Sheftel, Miss Ada  
Res. 1622 Pacific St.  
*Proposed by Morris Rosen*

Strom, Louis  
Brokerage Unmarried  
Res. 636 Alabama Ave.  
Bus. 926 Broadway  
*Proposed by Irving Kemp*

Tolmosky, Miss Eva  
Res. 667 Osborn St.  
*Proposed by Bertha Gold*

#### **The following have applied for reinstatement in the Brooklyn Jewish Center:**

Gingold, Dr. David  
Physician Married  
Res. 286 New York Ave.  
*Proposed by Isidor Werbel*

Jacobs, Harold M.  
Store Equipment Married  
Res. 1532 President St.  
Bus. 1127 Atlantic Ave.  
*Proposed by Max Jacobs*

**EMANUEL GREENBERG**  
*Chairman Membership Committee*

#### **Sabbath Services**

Kindling of candles at 4:38 o'clock.  
 Friday evening services at 4:40.  
 Sabbath services, Parsha Noah, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:00 P.M.

Mincha services at 4:50 P.M.

**Handball Players—Attention!**

We are about to select a handball squad to represent the institution in a proposed Handball League to comprise eight teams from various other organizations in the metropolitan area. Will those who are interested and feel qualified in the possibility of becoming a member of the squad and take part in the competition see Sam Schoenfeld in the gymnasium for further information pertaining to try-outs.

**Basketball Games Schedule**

The following is a partial schedule of the games already arranged by the Center basketball team:

Nov. 4th—Prospect Y.  
Nov. 10th—West New York A.C.  
Nov. 17th—Abbey Rangers  
Nov. 20th—8th Ave. Temple  
Nov. 24th—J. C. H.  
Dec. 8th—Union Temple  
Dec. 22nd—Col. Council - K. of C.  
Dec. 29th—Ohrbach's A. A.

**Election Day Gymnasium Schedule**

On Tuesday, November 5th (Election Day) the holiday schedule will prevail in the gymnasium and baths. This department will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

**Unveiling of Kraus Monument**

The unveiling of a monument in memory of the late Morris Kraus will be held on Sunday, November 3rd at 1:30 o'clock at the Mount Hebron Cemetery on the Beth Jarab Ensle Sholom Plot at Flushing, Long Island. Members of the Center are invited to attend.

**ANTIQUE JEWELRY**

**BRIC-A-BRAC**

*Original Creations*

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**Mrs. Sophie Wohl**

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**BROOKLYN, N. Y.**

By Appointment  
Pres. 4-7333

**Congratulations**

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Hyman Aaron of 985 Park Place and Dr. and Mrs. Jacob Halperin of 789 St. Marks Avenue upon the engagement of their children Dr. Jules B. Aaron to Miss Vera Halperin.

Mr. and Mrs. Abraham Ginsburg of 576 Eastern Parkway and Mr. and Mrs. Joseph Horowitz of 25 Eastern Parkway on the birth of a son to their children Mr. and Mrs. Bernard Horowitz of 751 St. Marks Avenue on October 21st.

Mr. and Mrs. Louis Levine of 688 Montgomery St. on the occasion of the wedding of their daughter Ruth to Mr. Ben M. Arber which was held at the Center on Sunday, October 27.

**Personal**

Congratulations to Lazar E. Levinthal, son of Dr. and Mrs. I. H. Levinthal, who was formally admitted as a member of the New York Bar on October 16th.

**Gym and Baths Note**

Due to the basketball game which will be held in the gymnasium on Monday evening, November 4th, the gym and baths facilities will not be available to members after 6:30 o'clock.

**Photography Club**

The Photography Club meets in the little building every Sunday afternoon from 2:30 to 5:30. All girls and boys in the sixth grade or above are invited to attend. Special activities will be arranged for young people up to 18 years of age. Our darkroom possesses full equipment for developing, printing and enlarging. If you do not have a camera we will lend it to you. This group is under the direction of Mr. Alfred Friedman.

**Sisterhood Host to Artist**

At the last meeting of the Sisterhood on Monday afternoon, October 7th, the organization was privileged to have as its guest entertainer, the eminent violinist Ralph Hollander who was accompanied at the piano by Miss Etta Vogel. Mr. Hollander is a graduate of the Juilliard School of Music and recipient of its award to study in Italy.

**ELECTION NIGHT  
MEMBERSHIP SOCIAL**

**Tuesday Evening, Nov. 5th**  
at 8:30 o'clock

The program will include dancing, entertainment and election returns.

Members of the Center and their wives are cordially invited.

— Refreshments —

**BASKETBALL GAME**

**Mon. Eve., Nov. 4th - 8:30 p.m.**

**Brooklyn Jewish Center**

vs.

**Prospect Y**

— Admission —

**50c to members; 75c to non-members; 50c to girls**

**Y.F.L. Invitation Dance follows game.**

**Sun., Nov. 10th—**

**WEST NEW YORK A. C.**

**One of the Literary Events  
of the Season**

Only Brooklyn Lecture by  
**ANDRE MAUROIS**  
Eminent Biographer and Novelist

**Monday Evening, Nov. 25th**

M. Maurois' subject will be:  
**"WHAT HAPPENED IN  
FRANCE"**

Reserved Seats Now on Sale

— Admission —

**25c to Members  
25c and 50c to Non-Members**

**We Thank—**

The Center is grateful to all members who have provided the cake, wine, fruit and flowers used for this year's Succah. We are also thankful to the members of the Sisterhood for their capable cooperation, and members of the League for Labor Palestine, and the children of the Center Academy who supervised the decoration of the Succah.

## JEWISH PIONEERS OF OPHTHALMOLOGY

*Continued from page 11*

eslehrre des Auges, etc." as early as 1842.

Moritz Schiff (1823-96), born in Frankfort am Main, the renowned physiologist of Berne, Florence and Geneva, published a number of important studies bearing upon ophthalmology between 1867 and 1886. Chief among these were those on the effect of sections of the trigeminus on the nutrition of the eye, action of atropine and physostigmine, and of strychnine on the pupil, the pupil as aesthesiometer.

There was a number of young Jewish physicians who were assistants of von Graefe. Among them was Julius Jacobson of Gonigsberg (1825-1889), who became professor of ophthalmology at Konigsberg and who succeeded in having ophthalmology established as an independent chair in the Prussian Universities.

Others in Germany were Richard Liebreich (1830-1917), whose *Atlas Ophthalmoscopy* is a classical work; Julius Hirschberg of Berlin (1843-1925) whose most important clinical contribution was the use of a hand magnet for removal of foreign bodies within the eye; Rudolph Berlin (1833-1897). Others whose achievements are mentioned are Julius Samelsohn (1841-1899) who was one of the most productive investigators and who was awarded the von Graefe prize by the Heidelberg Ophthalmologische Gesellschaft; Jacob Stilling (1842-1915), well known because of his studies of the anatomy of the nervous system whose most important studies were on myopia and on visual color tests; Hugo Magnus (1848-1907) whose publications embrace chiefly ophthalmoscopic findings and color blindness, and Theodore Axenfeld (1867-1930).

In Austria and Hungary, we find among those who distinguished themselves Friedrich Grosz (1797-1858), the first Jew whose portrait was placed among the men of distinction in the National Museum in Budapest; Ignatz Hirschler (1823-1891); Ludwig Mauthner (1840-1904); Isidor Schnabl (1842-1908), who taught at various universities during many years, and obtained the full professorship in Vienna in 1896; Solomon Klein (1845- ). Wilhelm Godzieher (1848-1916); Leopold Koenigstein (1850-1924); Stephen Bernheimer

(1861-1918), whose anatomic studies of the cerebral-ocular-motor centers made him famous in the ophthalmological world; and Maximilian Saltzman (1862- ), whose greatest work was: "Anatomie und Histologie des Menschlichen Augapfels im Normalzustande."

In Russia, the following are of importance: Emanuel Manelstamm (1839-1912), a prolific contributor to ophthalmologic literature and a staunch supporter of Theodore Herzl in the early years of the Zionist movement; and Leonard Hirschmann (1839-1912) who was so popular as a physician and philanthropist that the Eye Hospital in Charkow, founded in 1898, was named for him; and Miron Eliasberg (1865).

The most prominent in France were Julius Sichel (1802-1868); Louis Laquer (1839-1909) to whom we are indebted for the introduction of physostigmine in the treatment of glaucoma in 1876; Henrie Frenkel (1864-1934), a prolific writer on ophthalmology, especially in its relations to general medicine, and for thirty years one of the editors of the French *Archives d'Ophthalmologie*; Louis Emil Javal (1839-1907) whose studies on strabismus and whose ophthalmometer were most important contributions; and Emil Berger (1855-1926) who is especially remembered because of his work on the relations of diseases of

the eye to the diseases of other organs.

The only outstanding name in England is that of Zacharia Lawrence (1830-1874) who was highly esteemed as an ophthalmologist and the author of a number of works, chief among them being written by him and Molon on *Ophthalmic Surgery* in 1866.

Outstanding names in America are those of Isaac Hayes (1796-1879), one of the early eye surgeons in this country; Aaron Friedenwald (1836-1902), Professor of Ophthalmology at the College of Physicians and Surgeons, whose publications dealt chiefly with problems of eye diseases in their relation to general or organic disease; Emil Gruening (1842-1914); Joseph Aub (1845-1888); and Karl Koller (1857) who made the famous discovery of the local anaesthetic properties of cocaine and in application in ophthalmic surgery.

For the history of ophthalmology we are chiefly indebted to three scholars, Hirsch, Magnus and Hirschberg, all Jewish.

The last contribution to Ophthalmology mentioned is that of the bequest of Baron Adolphe de Rothschild, for the "fondation Ophthalmique" in Paris, a bequest of two million dollars. This bequest is the greatest ever made to an ophthalmological institution.

### JUDAH HALEVI

*Continued from page 10*

most striking metaphors and figures of speech, won for him a wide audience among lovers of poetry not of his own race or creed. He is, therefore, perhaps the most widely translated Hebrew poet whose admirers are to be found everywhere. Some seven centuries after his death, when Herder, a kindred soul of our poet, wrote of the Spirit of Hebrew Poetry, he freely confessed that his model was not Plato, but Judah Halevi.

Among his own people, no other poet has been better loved or understood than he. They took his songs, pure and flawless, "drawn from the Holy Spirit," and made of them prayers fit for heaven. But it took another Jewish poet, the tortured and tormented Heinrich Heine, to sense his

nation's gratitude to this Prince of Singers when he wrote:

Yes, a great and famous poet,  
Star and beacon of his age,  
Light and lantern to his people,  
A superb and a resplendent

Flame of song, a fiery pillar,  
Burning in the van of Israel's  
Endless caravan of sorrow  
In the desert waste of exile.

For his song was like his spirit:  
Pure and perfect, without blemish—  
When Halevi's soul was fashioned  
The Creator kissed it, glowing

With His happy inspiration;  
And distinguished by God's favor,  
All the poet's fervent measures  
Echo with that kiss forever.

**Samuel Lemberg Heads Metropolitan Opera House Concert Committee**

At the first meeting of the committee in charge of this year's concert to be given at the Metropolitan Opera House on December 15th, our President, Mr. Joseph M. Schwartz, announced that Mr. Samuel Lemberg has accepted the chairmanship of this year's event. The other officers of the committee are:

Co-Chairmen: Isidor Fine, Moses Ginsberg, Hon. Emanuel Greenberg, Mrs. Albert Witty.

Vice-Chairmen: Hyman Aaron, Aaron Gottlieb, Samuel Greenblatt, Joseph M. Schwartz, Morty Silverstein, Sol Sussman.

Treasurer: Maurice Bernhardt.

**Center Restaurant**

The Center Sunday restaurant is now open for the season. Regular dinners and a la carte meals are served every Sunday from 12:30 to 5 p.m. Center members are cordially invited to use the facilities of our restaurant on Sundays for themselves and their families. The price for a full course dinner is \$1.00 per person.

**Junior Club Meetings**

The following clubs hold their meeting on Saturday at 7:30 P.M.:

Shomrim—Boys up to 16.

Center Girls—Girls up to 15.

Maccabees—Boys up to 13½.

Vivalets—Girls up to 13.

The Candle-lite Girls (up to 11 years) at 7 o'clock.

The Photography Club meets on Sundays at 2:30 P.M.

Boy Scout Troop No. 125 meets every Monday night at 7:30 P.M. Registering all new Scouts.

The Inta-League (Girls 15 to 17; boys 16 to 18) holds its meetings on Wednesday evenings at 7:30 o'clock.

A class in Elocution and Dramatics meets on Wednesday afternoons at 4 o'clock.

These clubs are guided by expert leaders and are open for membership to children of Center members and to students attending a Center school.

**Maccabee and Vivalet Party**

The Vivalets and the Maccabees are holding a party this Saturday evening, November 2nd at 7:30 o'clock. All Center members of these ages are cordially invited to attend. Refreshments will be served.

All Out for the  
**INTA-LEAGUE**  
ELECTION EVE DANCE  
Monday Evening, Nov. 4th  
Music by  
**DICK SUSSMAN**  
and His Popular Orchestra

— Refreshments —

— Admission —

Couples 50c - Single Persons 35c

**A TORTURED WORLD SEEKS ATONEMENT**

*Continued from page 8*

man being, beheld the first sunset, and then saw the darkness of night approaching, he became very frightened and began to weep. "Woe is me," he sobbed, "this is the end, this must be Death. The world is returning to void and nothingness." And so he kept weeping and wailing all through the night, until suddenly the dawn began to appear. The sun rose again and the darkness gradually gave way to the oncoming light. Looking at the bright heavens, he joyfully cried out, "Beautiful world, beautiful day!"

Many of us, as we behold the thick darkness that has come upon a great part of the world today, are crying in the words of Adam of old, Woe is us, this must mean the end of it all, this must mean Death, death of all civilization, of all the things we hold dear and cherish. But it is not the end. It is not Death. It is only a black night. But the night will pass, the sun will shine again, and out of the horrors and agonies that came with this night will come a new atonement, a new at-one-ment with God and with God's law of morality. We too, like Adam, shall yet joyfully cry out, "Beautiful World, Beautiful Day," for it will mark the triumph of Liberty and Freedom for all mankind.

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Brooklyn, N. Y.

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Line of

**Fruit Baskets**

for every occasion

THE BROOKLYN JEWISH  
CENTER'S OFFICIAL  
FLORIST

TELEPHONE DICKENS 2-4000

## MANY LEADERS — NO LEADERSHIP *Continued from page 7*

world toppling over our ears, all Jews equally touched, there would be a coming together of all forces and interests and the creation of an effective united front. Nothing of the sort has transpired. Two and a half years ago, a General Jewish Council was formed of four leading defense agencies, but not only has the Council spent its time in futile discussion, quibbling over jurisdiction and programs, deliberately avoiding responsibility, but actually the existence of an impotent council has stimulated division and separatism, augmented the prevailing anarchy.

The excuses offered in the past seven years for not acting as Jews, for not uniting as Jews—the fear of self-exposure, the fear of the charge of war-mongering, the fear of the charge of double-patriotism—have become baseless and meaningless in view of the tremendous changes that have occurred in American public opinion. What was not done because of these fears can now be done as a matter of patriotic duty.

In the fight against Hitler, the Jews of America dare not long remain indifferent unless they are indifferent to the consequences. An anonymity here would be fatal. For there are vital Jewish interests to be settled when the war is over. Jewish claims to be heard, Jewish wrongs to be righted. And if, when the day of peace-making arrives, there are no entries, under a special rubric, of what Jews have done to help win the war, our position in the peace will be that of suppliants and dependants, who have not thrown anything of their own into the common pool of sacrifice. The 500,000 Jews of Palestine are making a special Jewish contribution which all the world will be able to see. What contribution are the 5,000,000 Jews of America going to make?

It is with regret that the admission must be made that to this date even the resounding resolutions which are characteristic of our defense activities have not been registered. Here and there a society or group has contributed to the cost of an ambulance for England, or taken a British child under its wing, or made a gift to a British fund; but nothing has been done commensurate with the vital interest which all Jews must feel in the defeat of Hitler. In this war American Jews dare not remain anonymous supporters, they dare not refuse to

answer the roll-call, in advance of others, more sacrificial than others. For in this war is centered all that is dear in Jewish life, in Jewish ideals, in Jewish hopes, and by its de-

cision our destiny will be determined. There is an urgent summons waiting to be served on the Jews of America. Who will take it up and serve it?

## THE NEWS OF THE MONTH *Continued from page 15*

praised the organization for striving to promote religious feeling among the Jews, adding that its example might well be followed by other religious denominations.

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For the purpose of co-ordinating their fund-raising activities in this country, 121 religious, cultural and philanthropic institutions in Palestine have joined the "Federated Council of Palestine Institutions" which was formed recently. Among these bodies are forty Yeshivas, seventeen Preparatory Yeshivas, thirty-three Talmud Torahs, and thirty-one welfare institutions. The chairman of the Council is Rabbi Aaron Teitelbaum, and the honorary chairmen are Rabbis Israel Rosenberg, E. L. Silver, and Bernard L. Levinthal.

• • •

A month by month cultural program to serve the educational needs of the Zionist districts has been issued by the Department of Youth and Education of the Zionist Organization of America. The program, besides furnishing suggestions in regard to cultural themes and source materials, includes a selected Zionist bibliography, a calendar of Zionist events and personalities, and general directions concerning Jewish adult educational activities.

• • •

One of the projects of the Jewish Education Committee for the propagation of Jewish learning is the establishment of home study groups. This plan of bringing Jewish education directly to the home is to be effectuated by organizing groups of children in apartment houses. While this plan will widen the field of students of Jewish subjects the fear has been expressed that it may tend to weaken the influence of the Sunday School, Talmud Torah and Synagogue as a social force in the Jewish community.

• • •

The largest collection of books received by the New York Public Library in the past 45 years has been

presented to it by Dr. Albert A. Berg, noted surgeon. This gift, which consists of 16,000 volumes and thousands of unpublished manuscripts and letters, will be available to the public in the Berg Memorial Plan.

• • •

The second volume of the Universal Jewish Encyclopedia, the remaining volumes of which are to be published at three-month intervals, has recently been printed. This work, which will consist of ten volumes in English, is under the editorship of Rabbi Isaac Landman. The new volume contains over 1,100 articles, including 93 biblical and talmudic subjects, 40 historical and institutional surveys, 130 community histories and hundreds of biographies.

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A new monthly publication in pocket-sized format, *The Jewish Digest*, which will contain reprints and condensations of articles dealing with Jewish life and affairs, has recently been published. This periodical will treat independently all phases of Jewish life.

• • •

The Jewish Chautauqua Society, which has been in existence 47 years, will complete this month its first fiscal year under the sponsorship of the National Federation of Temple Brotherhoods. In its work of disseminating information concerning Judaism and Jewish subjects to students and teachers throughout the country, the Society has, during the year, visited 131 universities and colleges, delivered 250 lectures, and addressed between 150,000 and 200,000 persons. The Society was represented by 87 Rabbis reflecting all phases of Judaism.

• • •

The London *Evening Standard* asserts that even if the Suez Canal fell to the enemy, Britain could still bar enemy ships from the Indian Ocean so long as it had a strong hold on Palestine. The paper said that Palestine could muster 100,000 men and, as the gateway to the East, was in a most favorable geographical position to withstand a siege.

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